

Banner and Advocate.

DAVID McKINNEY, JAMES ALLISON, STEPHEN LITTLE, PROPRIETORS.

PITTSBURGH, FEBRUARY 12, 1869.

TERMS.—\$1.50, in advance or in Clubs \$1.00, delivered at residence of Subscribers, \$2.00. See prospectus for full particulars. R. K. B. W. A. S. should be promptly a little while before the year expires, that we may make full arrangements for a steady supply.

THE PRESBYTERIAN WITNESS.—This organ of the United Presbyterian Church, Cincinnati, has been changed from a semi-monthly, to a weekly issue. This indicates prosperity and enterprise.

WESTERN THEOLOGICAL SEMINARY.—There will be a meeting of the Trustees of the Western Theological Seminary, held at the Seminary building, on Tuesday, February 22d, at 2 o'clock P. M.

F. G. BAILEY, President of Board of Trustees.

THE UNITED PRESBYTERIAN.—This journal, previously strong, has been doubling its forces. The editors were, Rev. David Kerr, D. D., and Rev. D. H. A. McLean. Associated with these, now, are Rev. G. C. Vincent, and Rev. James Presley. We wish them all success.

END OF THE QUARTERLY YEAR.—The Boards of Domestic Missions and Education close their money accounts for the year, with the last day of February. We note this, that pastors and churches may make their collections and forward them, in due time to be embraced in the Annual Reports to the General Assembly.

TOLEDO, IOWA.—Toledo is the capital of Tama County, where there is a young church, with fine prospects. Rev. Luther Dodd informs us that there are two other Presbyterian churches in the County. The climate is healthful, land rich and cheap, and Christians reaching forth willing arms to receive brethren from the old settled states.

Calvinism and the Love of Souls.—Read the article on our first page. We think that, from the days of Paul the Apostle, to the present hour, those receiving the system of doctrines which, for distinction sake, is denominated Calvinism, have been, as a body, the most devoted laborers for Jesus, in his work of saving men, upon whom the sun has shone. The system calls for activity, and prompts to it. Labor in the Redeemer's cause is one of its genuine and distinctive features.

A Thank Offering.—A pious lady, aged and infirm, having a strong desire to enjoy one more, the communion of the saints on earth, in the Lord's Supper, asked in prayer for strength adequate to the occasion. Her prayer was heard, and her petition granted. She expresses her gratitude in a contribution of \$20, which we have received and paid over as follows, viz.: to Domestic Missions \$4, Foreign Missions \$4, Education \$2, Publication \$1, Church Extension \$3, Disabled Ministers \$2, American Bible Society \$4. The example is instructive.

The Daily City Press and ourselves.—The late arrangement for conducting the BANNER AND ADVOCATE, has been an occasion for our neighbors to pay us some handsome compliments. We receive them with a cordial response. The Pittsburgh press is conducted on gentlemanly principles, and is the steady advocate of good morals, an upright government, and a free and enlightened Christianity.

The good opinion of our fellow-men is always an element of usefulness, and to inform others of the estimation in which we are held by those who have the best opportunities of knowing us, may, sometimes, be a duty, or, if regarded as a weakness, may yet be pardoned.

We give a few brief quotations: THE PRESBYTERIAN BANNER AND ADVOCATE.—A change in the prospectus of this excellent religious paper is announced in this week's issue.

"The Banner is, as we have said, a very excellent religious and family paper. It is conducted in a truly Christian spirit, and we are glad to know that it is meeting with abundant success. We tender a warm greeting to the new firm, under whose care the paper will be conducted, and maintain its high character and deserved prosperity.—Gazette.

We are well acquainted with Mr. Allison, who has been a contributor to the Banner and Advocate for a considerable period. He is a very able gentleman, as well as most excellent writer. Mr. Little has been principal clerk in the office for some years, has excellent business qualifications, and is agreeable in manner. The new arrangement will no doubt prove advantageous in every respect, while enabling Mr. McKinney to divide his heavy responsibility with his trustworthy partners, and give still more interest to his ably conducted paper.—Dispatch.

The Advocate has heretofore been most deservedly reliable and popular, and with its increasing talent still further extend the sphere of its usefulness.—True Press. Dr. McKinney, who has heretofore been the sole Editor and Proprietor of this paper, has associated with him, as Editor, the Rev. James Allison, and in the business department, Stephen Little. These gentlemen will in future conduct this paper, which we are happy to learn has a very large circulation among the members of that denomination. This paper keeps fully up to the demands of the age, in its literary, religious, and general intelligence, and furnishes all the local reports of Presbyterian Church affairs.

Union Meetings.—Psalmody.—Conscience. The revivals of the last year, the fruits of which are still, in many places, happily enjoyed, have done much for Christian Union. The people of God, distinguished by subfamily peculiarities, have been induced to look upon each other with a warmer friendly eye than they had been wont to do, and to participate, unitedly, in the exercises of worship, with far more than former cordiality. Especially have professedly Union Meetings been established and kept up, beyond any thing heretofore experienced in the Churches, in later days.

This Union, however, is still not perfect. It is marred, and Christianity is blotted before the world, by the rigid adherence of some to their one specific feature. The chief obstacle to Union which has been found in Pittsburgh, and we believe, in much of Western Pennsylvania, is the exclusiveness of a portion of the advocates of Rouse's Version of the Psalms. We do not say the Psalm-singers, for all Christians sing Psalms. Nor do we say, the advocates of a Scriptural Psalmody, for all advocate such a Psalmody, and no other. We say, Rouse's Version, because of this being the practical truth. The opponents of the Union are mainly those who use this Version alone, and who would bring all others to its use, as a term indispensable.

The principle advocated by the good brethren referred to, is, that no Psalmody shall be used, in the praise of God in the sanctuary, but only the Psalms of David; and these only in a version as literal as practicable; of which they regard Rouse as the best specimen. On this principle they refuse to unite with Presbyterians in social religious meetings. On this principle they exclude Presbyterians from the Lord's table, as spread by them; and they—some of them—go so far as to inflict the censures of the Church upon their own members who shall worship, on the Lord's day, with those who use, in praise, any other psalms, hymns, or spiritual songs, than those above specified.

This seems to us like carrying matters very far. It makes an awful rent in the visible Church. It keeps up a serious schism. To justify such extreme measures there should be a very clear and emphatic "Thus saith the Lord." Now, where is the law? We ask for God's injunction. Is there Scripture to sustain our brethren? Is there a precept thus restricting the Church of God? If so, where is it? "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."

Surely, in all this, we make no unreasonable demand. An Article of faith should be based on clear revelation. That which is to bind the Church of Christ to such an extent that one portion of the Lord's family shall rebel from his table another portion of that family, or shall refuse to unite with them in worship, should not be a matter of mere opinion, nor of obscure inference, nor of astute critical interpretation. It should be something which is plainly revealed, obvious to the common vision; a thing so clear that "he who runneth may read"; a path so well marked, that "the wayfaring man, though a fool, shall not err therein." Now, where is the distinct declaration of the Spirit of God, either by Prophet or Apostle, limiting the Church and confining her, for all time, in her songs of praise, to the sole and alone use of the Psalms of David? We say, again, "To the law, and to the testimony." Give us God's Word, if so be that he hath spoken. Otherwise, do not think hardly of us. We cannot receive the ordinances of men, as though they were the commandments of God.

We are induced to notice this subject, because of several requests from pastors who have found their efforts at united Christian activity, marred. Their brethren have not only refused all compromises for the sake of joint and harmonious action in promoting revivals, but have urged an entire compliance with them, as though they were conscientious, and Presbyterians had no conscience on the subject. This imputation is sadly wrong and deeply injurious.

It is true that we can, and do, without any sense of wrong, sometimes, join our brethren in Psalm-singing, in their way. But still, Psalmody is, with us, strictly a matter of conscience. We believe in a Scriptural Psalmody, both in sentiment and spirit. We can tolerate no other. The Christian's Book of Praise should be wholly Scriptural, truly Evangelical, using all the light of Scripture, all the revelation that God has given; the full glory of the Gospel, as well as the faint glimmerings of a typical ritual and the twilight of distant prophecies. If we may not, in regard to the words and mode of expression in praise, say, with Paul, "I put away childish things," (that is, things which belong to the infancy of the Church,) we may yet be permitted to praise God for the gifts promised—that is, for the Saviour, and the Spirit, and the light and joy consequent—in the clear, glowing, and fully expressive language which records the actual bestowment of these gifts. In the position we take, we would maintain a substantial liberty, under God's Word, not submitting ourselves to a yoke of bondage humbly imposed. We would use the teachings of Jesus, and the revelations of Paul, and the Divinely recorded experiences of the New Testament saints, as well as the utterances of David, and the record of his communications with God. In our worship now, we have Gospel reading, and Gospel preaching, and Gospel prayer, and we regard it as our privilege to have Gospel praise, also. We cannot bind ourselves to exclude the New Testament of our Lord and Saviour Jesus Christ—its language, its light, its experiences, its consolations, its promises, its hopes, its adorations, from our Book of Praise. We cannot bind ourselves to the lone use of a Psalmody which prevent us utterly and ever from using the name of Jesus in sacred song. No, we cannot. Our Saviour does not forbid us, thus, the use of his name. The Book of Psalms does not

claim the restriction of the Church, in all ages, to its lone use. The Prophets put in no exclusive claim for David. The Apostles do not confine us to the one ancient Book. Why then should we bind ourselves, or let uninspired men bind us? We can joyously participate in a Union meeting, for a day or a week, where none but the Psalms of David are sung. But when a demand is made upon us that we shall do so, and that demand urged by the allegation that Psalmody is, with us, not a matter of conscience, we feel that, if it is not a reproach which should be repelled, it is at least a mistake which should be corrected. And though we cheerfully yield to our brethren on an occasion, as a matter of fraternal love, (their whole Psalmody being, in reality, but a part of ours,) yet conscience is still awake, and her rights are preserved. And when, as Paul would say, (Gal. ii: 3-5,) men would "bring us into subjection" then we cannot "give place, no, not for an hour."

The Presbyterian Historical Almanac. This is the most important work, of a statistical character, which has ever been prepared in connection with the Presbyterian Church. Since the era of the Reformation in Scotland, the form of polity adopted in that country has been spreading from land to land; and, owing to the uprising of such controverted questions as are likely to separate men of free and independent judgment, history has been obliged to record the separation of the Church into various distinct ecclesiastical organizations. For a long time in Scotland, the Church remained entire; but since the period of the first secession, in the days of the Erskines, the popular mind has unfortunately become familiar with the idea of division. In Ireland, the same parties were soon found to have a representation of their respective tenets, quite as distinct as in the father-land; and so has it been in our own country. Among our brethren—if they will allow us so to designate them—of the Episcopal Church, very great difference of sentiment does not lead to formal separation. High-Church and Low-Church, Evangelical and Broad-Churchmen, manage to rub against each other, and with quite as much bitterness as exists among the different parties of Presbyterians. Episcopalians agree to differ, and yet to maintain a species of armed and hostile unity.

The separation of the Presbyterian bodies leads to the adoption of very diverse objects of thought and plans of usefulness. In Britain, the Churches that do any work, or have any life in them, aim at the spiritual welfare of their expatriated countrymen, and hence, in addition to Jewish and Foreign Missions, their contributions to the colonial field form an important part of their expansive labors. We have no colonies, but we have our Indians to be cared for, as well as the claims of the heathen in Africa, in India, and in China, to be recognized. It becomes, then, an object of great interest to all the intelligent minds of the Churches in the Old World and in the New, to know the actual state of each branch of the great Presbyterian family. What is its magnitude, its growth, or decay? Is it formal and asleep, or is it heartily engaged, as a living branch of the living vine, in bringing forth fruit to the Lord? If thus occupied, what form do its efforts assume? In what manner is its machinery brought to bear on the people, so as to impel the body forward in productive labor? What portion of the Churches is thus engaged in a lively spirit of obedience, recognizing duty, and falling in with the regulations and expressed will of the constituted authorities, and how large a portion lies in deadness and rejects all control? Such questions, and the answers which they involve, are fraught with surpassing interest to all minds of comprehensive grasp. Hitherto, however, there has been a total want of any one reliable means, whereby these queries might be satisfactorily answered, and the comparative state of the Churches examined at one view. To Mr. Wilson, the publisher, in Philadelphia, belongs the honor of devising such a work, and he has had the energy and zeal to carry it through to a most perfect completion. It is true that Almanacs of an imperfect kind have been published for several years, both in Scotland and in Ireland, but so far as the great objects referred to are concerned, they were all imperfect. Irish and Scotch Almanacs contained little more than lists of names, while the Churches on the American Continent were ignored, and the benevolent operations of the different sections were left unobserved. In these, and in other respects, the book before us is all that we could desire. We see in it a record of all the American Churches, all the British Churches, together with those in the British Provinces, in the Australian, African, Indian, and South American connections. An abridgment is given of the discourses of the Moderators at the last meeting of the highest Church Court, and a condensed synopsis of the business transacted, is also presented, with exceedingly full tables of the various sums raised for Missionary and Home work. These tables are wonderfully suggestive; and as this work must find its way into the hands of some nine or ten thousand owners in Great Britain and her colonies, and all over the great Republic in which it has appeared; and as it is to be continued from year to year, it will act as a stimulus to awaken the sleeping, and as a guide to inquirers; and thus the Christian activity of the Church, as a whole, will be aroused.

We have neither time nor space, at present, to enter into a detailed statement of the facts revealed in these tables. We can only say, that whereas the American Church (Old School,) is by far the largest in our Presbyterian fraternity, the Free Church of Scotland stands at the head in the matter of organization, and in the obedience of her ministers and people to the injunctions of the Church Courts; while very near to it, and in close rivalry, the

Presbyterian or Free Church of Canada takes an honorable position.

As a work of art, this volume possesses claims of no mean order. It is filled with beautiful and artistically executed engravings of the portraits of the Moderators of the Assemblies for the year, and of views of churches where the Synods or Assemblies met; and in this department the book is altogether unique.

The labor required for the compilation of such a work, has been enormous; and we trust that the whole Presbyterian community, on both sides of the Atlantic, will not fail to recognize its surpassing value. There are upwards of nine thousand ministers alone, of whom a record is given in this work, and surely into the hands of all these, either by their own purchase, or as a present from a wealthy hearer, a copy will find its way. The work has only to be seen in order to be appreciated.

For the Presbyterian Banner and Advocate.

Information Wanted. [The following thoughts and inquiries are startling. The writer is a gentleman of intelligence, and his wanted prudence is such that we feel confident he would not speak as he does; without good reasons. Our information, however, is likely much less than his own; and, as he appeals to the editors of the Presbyterian, who can hardly be ignorant of what is being done and contemplated, we join in the request that they will give the churches light on the subject.—Eds.]

GENTLEMEN:—Editors of papers are believed by many to be in correspondence with society in general, and to possess the means of knowing not only the information which they publicly report, but also much more, which for wise purposes they conceal. Permit me, then, to ask you in it true that any party connected with the late proceedings in the Board of Domestic Missions is now engaged in an effort to secure the attendance of members of the next General Assembly, so as to prevent the proceedings of the Board; or, if that cannot be done, to induce the Assembly to appoint a Western brother to the office of Corresponding Secretary, and thus cast out a representation from Presbyterians willing to inflict a marked censure on the present Corresponding Secretary. These reports vary from time to time. One form of the rumor is that the Assembly is to be packed, and instead of electing brethren to fill the places of those who retire from the Board, and then leave the Board to choose their Secretary, as formerly, the Assembly is to designate the man. The other form is, that the report has changed, and it is affirmed that the object is merely to secure the attendance of Dr. Happerston's friends in the Assembly, and thus, by their means, elect such a Board as will appoint him Corresponding Secretary.

What, now, is the truth in this matter? Should you not be in the counsel of those who are manipulating our Presbyteries, as reported, perhaps you could ascertain if the editors of the Presbyterian, or of some other papers in the South and West, are able to cast any light on the subject. If any parties are engaged in such proceedings, it is time that the Church should be made aware of the fact. Should neither Dr. Happerston nor any of his friends be appointed, by letter writing or otherwise, with a view of affecting the constitution and action of the approaching Assembly, the fact should be stated, and many who would regret to know that such an unworthy expedient was adopted by him or by them, will rejoice, together with your correspondent, who is a lover of FAITH PLAY.

Home and Foreign Record.

The February number of this journal was received in time for a notice last week, but our columns were full. There is nothing of specific interest presented; for the steady working of our Institutions is not a peculiarity of one month beyond others.

DOMESTIC MISSIONS.

The diminished contributions to this Board, as well as others, has been several times noticed. The main cause of this is the diminished income of the members of our churches. The year has been one of far more extensive failure of crops than usual; and the lessened quantity has not been made up by increased prices abroad, for the yield of grain in Europe was plentiful. But still, the work of Missions progresses, and we trust that a smaller balance in the Treasury than is usual at the end of the year, will be the most serious difficulty during the current month shall be as liberal as become the churches.

RECORDS IN DECEMBER: at Philadelphia, \$8,064; at Louisville, \$74.

EDUCATION.

The day of special prayer for the outpouring of the Spirit on our Colleges and Seminaries of learning, is drawing near. The Record devotes several columns to the subject. It always elicits feeling; this year we trust that the observance will be more general than ever, and that prayer will be truly the expression of deep desire.

The total number of candidates in all stages of their progress, is about four hundred. The accessions of this year, to the present time, are ninety-one, being thirty-one above those for the same period last year.

The Board's proposition for a collection on the day of prayer, we gave two weeks ago. RECORDS IN DECEMBER: at Philadelphia, \$4,110; at Pittsburgh, \$131; at Louisville, \$68.

FOREIGN MISSIONS.

CHINA.—Mr. Rankin, writing from Ningpo, makes some encouraging statements in relation to the condition and prospects of the mission. Speaking of the day of prayer, he says: "In looking at the present state of things as compared with the past, I feel much encouraged. The native Christians have generally grown in grace and knowledge, and new witnesses for Christ have appeared among them, when we left for America, were as yet ignorant heathen. There is some interest in religion in the 'great school,' and one girl of much promise has just been received by baptism into the church. Dr. Kerr, from Hong Kong, October 26th, announces his and Mrs. Kerr's arrival at that place, after a voyage of ninety-six days, from New York. Mrs. Kerr suffered much from sickness during the forepart of this voyage, but had improved very much before their arrival at Hong Kong. AFRICA.—Our latest African letters are dated Monrovia, November 18th; Sines, November 4th;

and Corisco, October 15th. Mr. Erskine gives an interesting account of the state of the churches at Clay Ashland, and Calwell. Five persons have recently been received to the communion of the two churches, and fifteen or sixteen applications for baptism.

INDIA.—A letter from Futehghur mentions that fires had been imposed on all the villages that were engaged in plundering at the time of the great Sepoy outbreak, the proceeds of which were to be devoted mainly to repair the losses of the native Christians, who were the chief objects of plunder. Mention is made in the letter from Allahabad of the arrival of Mr. Williams at that place, where he is heretofore to labor. Liberal provision has been made by the Government in India, for the support of the children of the martyred missionaries of Futehghur.

INDIAN MISSIONS.—The accounts are generally favorable. RECORDS, in December, \$7,288.

PUBLICATION.

We recently published the Board's request for aid to the Colportage fund. Favorable reports of the work are given. The new works and new editions we have also noticed. The principal one is a re-issue of Baird's Digest, with additions. RECORDS: Donations, Dec. 14th to Jan. 14th, \$3,019; Sales in December, \$5,452.

CHURCH EXTENSION.

Much, very much help, is needed for this important enterprise. It should share largely in the contributions of the churches. Help a poor people to a comfortable house of worship, and you have almost enriched them. You have given them a home which will keep them together, and where they will grow and thrive. RECORDS, in December: At St. Louis, \$185; at Philadelphia, \$429; at Pittsburgh, \$179; at Cincinnati, \$23; at Louisville, (in nine months), \$871.

The Pittsburgh Young Men's Bible Society.

This excellent Society held its forty-first Anniversary on the evening of the 31st ult., Mr. James Robb in the Chair.

Of the original founders of the Society, as far as known, but two are now living, Dr. A. D. Campbell and John Graham, President of the Bank of Pittsburgh. The Pennsylvania Bible Society was founded in 1803; the American in 1807, and the British and Foreign in 1804.

Twelve religious denominations unite in the Pittsburgh Society. Two agents are employed, in collecting funds, and supplying destitute families. These, during the last year, visited eleven thousand five hundred and sixty-seven families, found one thousand two hundred and seventy-three persons destitute of the Scriptures, and collected \$2,641.

LIBRARIAN'S REPORT.

Number of copies of Scriptures sold 2,479 Delivered to Society's Agents 802 Delivered to Society's Agents 948 Whole number distributed by donation 3,227 Volumes Bibles, &c., sold \$692.31

Addresses were delivered by Rev. J. G. Brown, Rev. I. O. Pershing and Rev. Dr. Kendall.

Rev. George B. Russell, Rev. Dr. Howard, Rev. Dr. Douglas, Robt. S. Davis, Esq., E. D. Jones, Esq., and Mr. Frew, took part in the proceedings. The meeting was large.

The Treasurer reported, including balance on hand, from last year, receipts to amount of \$4,811.

The following are the respective subscriptions: Presbyterian churches, \$149.23 United Pres. " 741.50 M. Episcopal " 585.43 W. Episcopal " 125.50 Baptist " 29.60 M. Protestant " 62.50 Ref. Free's " 67.00 V. M. F. P. " 25.00 Prot. Episcopal " 68.00 Grace " 9.00 Evangelical Association " 10.00 Protestant " 7.30 Other sources " 15.50 Books sold " 661.72

Southern Sentiment.

The religious press, and many of the secular journals at the South, are taking a decided stand against the revival of the slave-trade. We should be greatly rejoiced to have evidence also, that there were honest jurymen and faithful executive officers, adequate to the enforcing of the laws. But if the press is right, we may hope that the people will not persevere in the wrong.

The Central Presbyterian says: We are glad to find, in the telegraphic news of the past week, the following item, viz.:

RESISTANCE OPPOSITION TO THE SLAVE TRADE.—Augusta, Ga., Jan. 5.—The Baptists of Edgefield District, South Carolina, are moving sternly in opposition to the importation of Africans into that State.

This is a movement in which we think the Christian sentiment of the South will be firmly united. That sentiment we believe to be pretty clear about two points, first, that slavery as it exists among us is not a sin, and secondly, that man-stealing without which the slave-trade is impossible, is a sin, and one specifically condemned in the Bible. To press this point is to aim a deathblow at slavery itself than any thing that abolitionism has ever done.

REVIVALS.

We hear of gracious manifestations in different places. A few of them we are permitted to note. Pastors, in their desire to avoid the appearance of boasting, may be too silent relative to "what the Lord has done" for them and by them. Let God's gracious work be known, to his praise.

NEW HAGERSTOWN, OHIO.—The pastor, Rev. A. Swaney, writes: "There is an item of intelligence which I may communicate to you, not for the purpose of drawing public attention, but for the praise of God and the encouragement of his ministerial servants and the people. We have just concluded a series of meetings connected with our Winter Communion, which occurred on last Sabbath. The meetings had been one of very great interest. This was evinced by the excellent attendance, notwithstanding the excessive badness of the roads; by the spirit of prayer that prevailed; by the flowing together of the affections of God's people; by the manifest presence of the Holy Spirit; by the refreshing of saints, and by the awakening of sinners. Fifteen persons have been received into profession of their faith, and nearly as many more have met the Session, some of them several times, for counsel and prayer, deeply convicted, and solemnly inquiring the way of life. I never witnessed meetings more solemn, still, and impressive. And the people of God felt inclined to cry out, 'Bless the Lord, O our souls, and forget not all his benefits.'"

ARMAGH, PA.—Rev. Ross Stevenson

expresses his thankfulness for a blessing on his work. He says:

"It is cheering to all the ministers of Christ, and joyful to all the people of God, to learn as from your last issue, that God is again visiting his churches. I am happy in being able to inform you that the church of Armagh, in Indiana County, has been once more blessed with another little revival. In connection with a communion season, Jan. 16, twenty-five professed their faith in the Lord Jesus Christ. Many more are under deep conviction; and daily are added to the church such as shall be saved. Some are far advanced in life; others heads of families; but the majority young men and young women in all the prime of life. The Lord hath done great things for us, whereof we are glad."

The Essex Street Church, of which Dr. Nehemiah Adams is pastor, is not only the most prosperous, but also the most liberal in its contributions, in the city. The late contribution for Foreign Missions, exceeded six thousand dollars, and this will be largely increased. The 26th of March will be the Twenty-Fifth Anniversary of the settlement of the present pastor, and it will be celebrated with appropriate ceremonies. The Hon. Rufus Choate, who is a member of the congregation, but not a communicating member of the church, will deliver an address on the occasion.

Last year the people of Massachusetts acted nobly toward the American Board of Foreign Missions; their donations to this object amounted to \$36,299.56, being more than one-quarter of the entire donations to the Board, from all sources. The missionary spirit of former days seems to have been awakened in Andover Theological Seminary. No less than one-third of the present Senior Class have devoted themselves to the work of preaching the Gospel in heathen lands. During the year 1858, Thirty-six Congregational Ministers died in the United States. The average age was sixty-seven; the oldest being Father Sawyer, of Maine, who was one hundred and three, while the youngest was York.

The town of York, in Maine, received The First City Charter held in this country. Its city name was Georgian, in honor of George II., by whom the charter was granted. And the church at this place was the most Eastern one visited by Whitefield, (whose praise is still in all the churches,) in his last New England journey.

NEW YORK.

A city of the size and importance of this great metropolis, must necessarily be subjected to great outlays, and, consequently, Heavy Taxation. But the taxes have increased so enormously that property holders and men of business have become alarmed; they know not what the end will be. The opportunities for speculation have been exceedingly numerous, and the claims upon the public treasury are so many and so various, that it is almost impossible for the tax-payers to acquire or retain a knowledge of them. But in addition to this, the salaries of some of the city officers, when the perquisites are taken into account, show the prodigal hand with which the public funds are lavished. The salary of the Mayor is \$5,000, a sum by no means too large for the responsibilities incurred and the duties required. Scarcely would any man competent to the place, both intellectually and morally, accept it for such a remuneration, were he not actuated either by a desire for the city's good, as in the case of the present incumbent, or from a desire to advance and grow rich by plunder, as is charged in the case of some of his predecessors. But when we come to some of the other city officers, we notice a quite different state of affairs. The Counsel to the Corporation receives \$12,000 per annum, besides a large sum for rent, incidentals, and extra council fees, which have within a few months amounted to \$17,000. The annual fees and emoluments of the Sheriff are said to be over \$70,000. It is said that the fees of the County Clerk are \$80,000, and those of the Register, \$10,000. It is not strange, then, that the "sold men" of New York are petitioning the legislature to limit the fees and salaries of county and city officers, so that the pay of no one of them shall exceed the present salary, and that the tax levy, when it comes before the Judiciary Committee, may be closely scrutinized, for the purpose of cutting it down, if possible.

The last of January was the one hundred and twenty-second anniversary of the birthday of Tom Paine. And, indisputable as greater part of his life was, fearful as his end was, destructive as his principles have been to many, yet still there are found some to cherish his memory, espouse his sentiments, and boast themselves his followers. At the late anniversary, the Times says, "The strong-minded of the weaker, and the weak-minded of the stronger sex, were gathered to the number of two hundred." The principal speakers were Oliver C. Hull, Mrs. Ernestine Rose, and Joseph Barker, so well known as the apostle of infidelity in Philadelphia, and in Salem, Ohio. Formerly, the ministry were the principal subjects of attack, on these occasions. But at this time, the press and the pulpit were put in the same category, and made the objects of the same aspersions. The press should regard this as a high honor. And it is really true that however defective the press may be in some particulars, yet scarcely any appreciable part of it has any sympathy with Paine, his opinions, or his deluded followers.

Governor King did such a wholesale business in the use of the Pardoning Power, that the attention of the people of this city has been very naturally called to the subject. As some of the courts are constituted, to convict a criminal was difficult enough; but after this had been done, it was the easiest thing imaginable to interpose the clemency of the accommodating Gov. King. Gov. Morgan has changed the method of application entirely, requiring due public notice, the notification of the Prosecuting Attorney, and the documents on which the conviction

to enlighten them on the subject of "Culture." The "Society" has secured his services for a number of Sabbaths. Mr. Emerson "tried his hand" as a Unitarian preacher in the earlier part of his life, without any great degree of success, and it is not probable that he will add much to his fame in the present undertaking.

The Boston City Mission has now twenty-three missionaries employed, who hold fifty or more weekly prayer-meetings, and have under their care a number of mission schools. This mission has been very successful, and probably stands next to the regular preaching of the Gospel, as an organized and effective instrumentality in converting souls.

The Essex Street Church, of which Dr. Nehemiah Adams is pastor, is not only the most prosperous, but also the most liberal in its contributions, in the city. The late contribution for Foreign Missions, exceeded six thousand dollars, and this will be largely increased. The 26th of March will be the Twenty-Fifth Anniversary of the settlement of the present pastor, and it will be celebrated with appropriate ceremonies. The Hon. Rufus Choate, who is a member of the congregation, but not a communicating member of the church, will deliver an address on the occasion.

Last year the people of Massachusetts acted nobly toward the American Board of Foreign Missions; their donations to this object amounted to \$36,299.56, being more than one-quarter of the entire donations to the Board, from all sources. The missionary spirit of former days seems to have been awakened in Andover Theological Seminary. No less than one-third of the present Senior Class have devoted themselves to the work of preaching the Gospel in heathen lands.

During the year 1858, Thirty-six Congregational Ministers died in the United States. The average age was sixty-seven; the oldest being Father Sawyer, of Maine, who was one hundred and three, while the youngest was York.

The town of York, in Maine, received The First City Charter held in this country. Its city name was Georgian, in honor of George II., by whom the charter was granted. And the church at this place was the most Eastern one visited by Whitefield, (whose praise is still in all the churches,) in his last New England journey.

NEW YORK.

A city of the size and importance of this great metropolis, must necessarily be subjected to great outlays, and, consequently, Heavy Taxation. But the taxes have increased so enormously that property holders and men of business have become alarmed; they know not what the end will be. The opportunities for speculation have been exceedingly numerous, and the claims upon the public treasury are so many and so various, that it is almost impossible for the tax-payers to acquire or retain a knowledge of them. But in addition to this, the salaries of some of the city officers, when the perquisites are taken into account, show the prodigal hand with which the public funds are lavished. The salary of the Mayor is \$5,000, a sum by no means too large for the responsibilities incurred and the duties required. Scarcely would any man competent to the place, both intellectually and morally, accept it for such a remuneration, were he not actuated either by a desire for the city's good, as in the case of the present incumbent, or from a desire to advance and grow rich by plunder, as is charged in the case of some of his predecessors. But when we come to some of the other city officers, we notice a quite different state of affairs. The Counsel to the Corporation receives \$12,000 per annum, besides a large sum for rent, incidentals, and extra council fees, which have within a few months amounted to \$17,000. The annual fees and emoluments of the Sheriff are said to be over \$70,000. It is said that the fees of the County Clerk are \$80,000, and those of the Register, \$10,000. It is not strange, then, that the "sold men" of New York are petitioning the legislature to limit the fees and salaries of county and city officers, so that the pay of no one of them shall exceed the present salary, and that the tax levy, when it comes before the Judiciary Committee, may be closely scrutinized, for the purpose of cutting it down, if possible.

The last of January was the one hundred and twenty-second anniversary of the birthday of Tom Paine. And, indisputable as greater part of his life was, fearful as his end was, destructive as his principles have been to many, yet still there are found some to cherish his memory, espouse his sentiments, and boast themselves his followers. At the late anniversary, the Times says, "The strong-minded of the weaker, and the weak-minded of the stronger sex, were gathered to the number of two hundred." The principal speakers were Oliver C. Hull, Mrs. Ernestine Rose, and Joseph Barker, so well known as the apostle of infidelity in Philadelphia, and in Salem, Ohio. Formerly, the ministry were the principal subjects of attack, on these occasions. But at this time, the press and the pulpit were put in the same category, and made the objects of the same aspersions. The press should regard this as a high honor. And it is really true that however defective the press may be in some particulars, yet scarcely any appreciable part of it has any sympathy with Paine, his opinions, or his deluded followers.

Governor King did such a wholesale business in the use of the Pardoning Power, that the attention of the people of this city has been very naturally called to the subject. As some of the courts are constituted, to convict a criminal was difficult enough; but after this had been done, it was the easiest thing imaginable to interpose the clemency of the accommodating Gov. King. Gov. Morgan has changed the method of application entirely, requiring due public notice, the notification of the Prosecuting Attorney, and the documents on which the conviction